

Charles Emanuel I Duke 1624
THE 863066.52

ORACLE OF SAVOY:

*Containing the predictions made for
truth to the Duke of Sauoy, as concerning the
Estate of Fraunce, in the month of August. Anno
1600. with a discourse worthy note, vpon
the same subiect.*

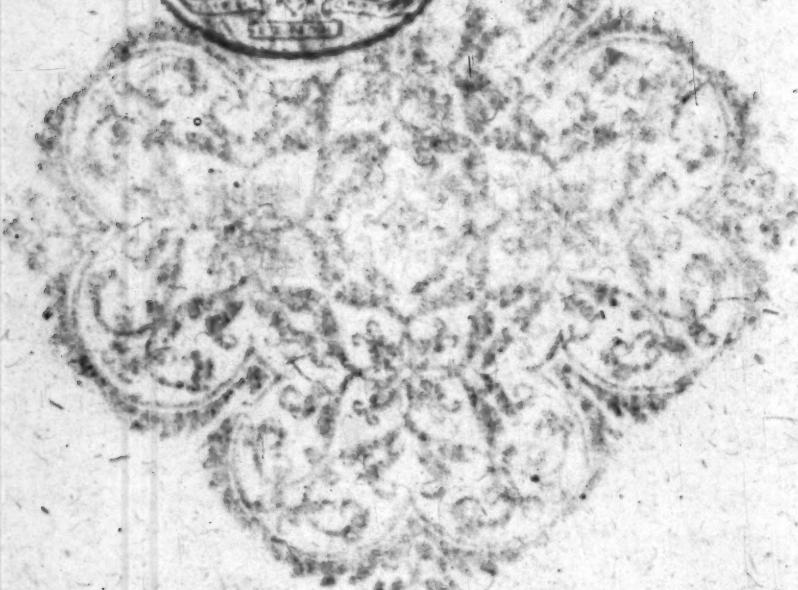
*According to the Copy Printed in French, both at
Lyons and Paris.*



L O N D O N,
Printed for William Ferbrand, and are to be
solde at his shop at the signe of the Crowne
neare Guild-hall gate.
1600.

Э. И. ДАМО
СОЧИЕНИЯ

Сборник сочинений
и писем, посланий и
документов, издан
всеобщим обществом
Франции



МОСКОВСКАЯ
БИБЛИОТЕКА
САНКТ-ПЕТЕРБУРГСКОГО УНИВЕРСИТЕТА
СОХРАНЯЕТСЯ В САНКТ-ПЕТЕРБУРГЕ
ДЛЯ ГЕНДЕРМАНСКОГО УЧЕБНОГО



The Oracle of Sauoy.
Containing the fore-telling of thinges to
happen for truth to the Duke of Sauoy, in the month
of August 1600. with a discourse made to purpose
upon the same subiect.

If the great Duke of Sauoy (otherwise a right valiant, and most magnanimous Prince) had consulted rather with the Oracle of truth and justice, then that of lying and deceipt : he had not learned (to his owne harme) the falsehood of the common enemy to men, and of those cousoning Diviners and Soothsayers, his complices, agents and servants. But can it be, that he would haue his eares bumbasted, and not listen to the commaunding trumpets of the Law, which soundes with loude voice, That none shall doe seekē for counsell, but onely to the Diuine wisdome? At least he might haue learned to know the hystory of Saule, first King of the Hebrues, and his example might haue withheld him from hearing this fearefull, but trutheateining, Thou shalt loose thine estate : and this other which the Prophet terribly thundered, Thou shalt loose thy life.

But why (sayth some curious and cunning ambitious munde) doe he preſſe him ſo farre? listen and understand reason from the vndeceitua-ble mouth of truth it ſelſe: Is there not a God in Israell, that knowes how to give counsell, and life to men? No no, that God never gaue counsell to withhold a Marquizate vniſtly; and continuing a receiuer ſo long, neuer to yeeld an account thereof, contrary to the conſent of iuſtice, the defence of reaſon, and promiſe made by faith. What weakneſſe (ſhall I ſay paſſianimy) is this: a man lifted up to great

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and monarchall dignitie: to assure himselfe, and haue all his recourse and refuge in a base and simple man, as in a God, onely by this caution, because he calles himselfe an Astrologer, master of those Artes, and an interpreter of destinies. Truly, well may such kinde of people discourse of heauen, whereto they shall never come, and perhaps never see it, except God affoird them the more grace. But howe discourse in speaking certainly thereof, as of a clocke which is mounted and dismounted at their pleasure? Alas, what can they say of the dayly accidentes that are to befall others: when themselves knowe not how to foresee and prevent their owne? It is reported, that an English man of this sect, was so bolde faced as to say by his owne conjecture, that Henry King of England then Reigning, should dye in the feast time of Christmas then next ensuing, and so generally was this published, that at length it came to the eares of the King. But his Highnesse being none of those, as would bee led by the brokages and bablaries, which this Astrologicall Judicall monster is accustomed to bring foorth: sent sodainly for him, and enquired if what he had fore tolde of his death, might be held true and infallable? Sir (answered this learned ignorant) in truthe, I finde by the constellation of the Starres, which governed at your roiall nativity, that you shall dye in Christmas next ensuing. And sooner then the Mathematical laws and rules of judicall Astrology, can fayle or be altered by nature: all order must cease, and these accidents succeed.

The Sea shall have no fish at all,

In Summer shall no Haruest fall.

The Spring shall bring foorth nothing greene,

And Winters colde nor felt nor seene.

Why then for thy selfe (quoth the King.) where shalt thou spend thy time this Christmas, according to the constellation and promise of the Starres? In my house Sir, said the Wizard, in good health and disposition, with my wife, chldren and family. Poor foole (replied the K. to him againe) now I well perceue that the Starres are but lyers: for thou shalt not goe out of my Tower of London, where Ile haue thee kept till Christmas bee past. How then canst thou fore tell what must happen to me so long hence, and canst not prevent one only day of thine own perill? We haue heard of that great Nostrodamus, the Atlas of his world, and the wonder of Europe in predictions, who so well and truly knew to fore tell the benetiall, lasciuious and whoswiche fortune

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of his owne daughter: doubtlesse he expected some better successe, then it was his hap to receiuē from the mute mouthes of the Starres.

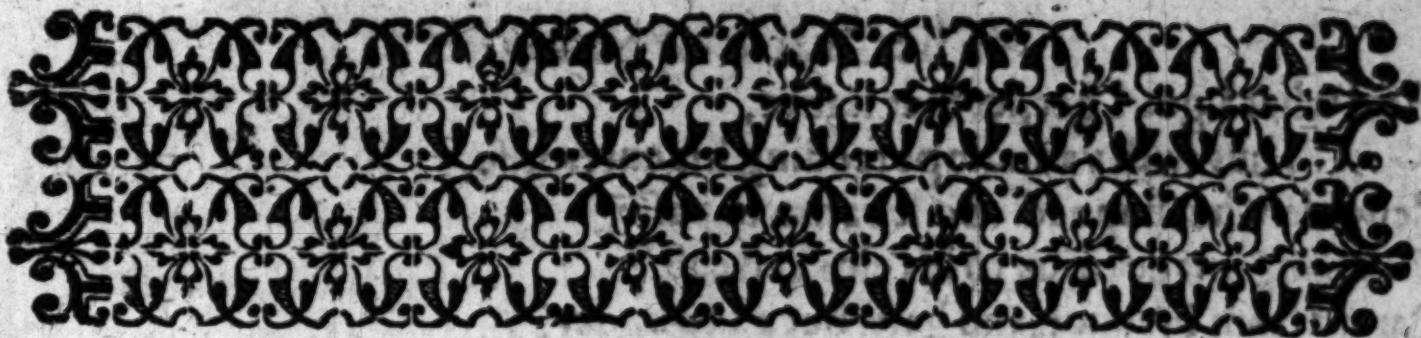
He frequented very familiarly a great Lord of Prouince (who for his honours sake I spare to name) and vsing very often to visit him: among other secrets he tolde him, that infallibly (according to the constelation of the Starres) hee should by some notable accident haue his head cut off. Once, twice no; thrice was the Gentleman offended herat, but to be so many times terrifyed with one and the selfe same thing, wounded his thoughts greeuously: that he resolued to demaund knowledge of the Willards fortune: and recyted (the more to touch him) the historie before declared of the King of England. The Astrologer sayd, that he was threatned by the Starres to bee hang'd: yet neuerthelesse, as the learned gouerned the Starres, and not the Starres the learned: he hoped to escape the effect of that menace, and that preuented, he was in daunger of no other perrill in the world. The Gentleman stode strongly with him in opinion, and turned the Prophet to what himselfe intended: sayd that he should never be hanged, but perhaps well drown'd. And hereupon, as he returned home, in passing ouer a bridge, hee caused him to be cast into the deep by some of his seruants, sending the Astrologer to Philosophize among the fishes, to whom he might haue serued for food, but for the intreaties of his wife (an honest and braue Gentlewoman) who caused him to be taken soorth, before he sunke the last time into the bottome of the water. But yet for all this, the poore Astrologer was not much deceaved by his starres: for hee was hang'd vp by the heelles, to deliver out the water which he had more then needed drunke, by the Pipe that gave it so dangerous an entraunce. I need not tell you, that there hath been euermore store of such Prophets, and that as yet there be of them ,times doe approoue it, and the Scriptures witnesseth it with me. In the worlds of rigour, many were inspired with a holy fury, and beleuued in men to be the Oracle of truth, speaking of things to come good and sullenly. In these times of Grace , how many would condemne vs in crediting thinges to come , being so supported with truth it selfe, as to beleue the contrary, were an heresie an hundred times worthy of eternall flames? Let such thinges serue then for those that beleue and giue faith to them, and let this be our holde , for this is defence for our life against death, and the sword that woundeth them can never hurt vs : this is it warranted by God ,and shall make returne of currant payment before the trybunall seat of his justice. But as vice can finde no better armour agaist vertue his enimie but to fute

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himselfe in like furniture, creast and colours as he, although indeed it is but counterfeited by the devill, the onely enemie to the highest goodnes : so doth he raise vp Prophets and Dracles, onely authorised by him for miracles, of meruailes accidents and admirable effectes to happen to men. In such it was as the Pagans had that beleife, as they would never doe any thing, without first having their consultation and aduise, who governed al their enterprises by this head of deceipt. All the bookes of antiquity, are onely fill'd with things easie for the devil to do, in the time when faith had not as yet vnsealed the eyes of so many people, as liued vnder his tyranie. And because Dracles ceased by the death of Christ, the devill sees men, to let passe through their mouthes, the lying tales wherewith hee was wont to holde men in beliefe, and hath made them now to be called Deuiners, Soothsayers, and Astrologers; and their words to be Prophesies, Prognostications and Dracles. Alas that poore and simple people suffer themselues to bee abused by such deceiuers. How many soules haue beeне shipwreckt in the sea of this folly and ignorance, vnder the guidauice of such unhappy leaders? Yet this were nothing, if greater men, on whome depends all the welfare of an Empyre, suffered not themselues likewise to be carried into this daungerous gulfe, to the hazard not onely of themselves, but of all their government. What evill doth ensue to any, that serue themselves with the counsell of such pernicious beguilers, and shape the sway of their affaires by answere of such Dracles, being base counterfeite coyne, and stamped by the father of lyes: wee haue had some examples heretofore, and now newly by the history of the Duke of Sauoy, which is hereto annexed in verse, because Dracles answere not but in rime and measured lines, as counterfeiting to be Angelles of light, who speake not but in that divine language.



The



The Prognostication made to the Duke of Sauoy by his Deuiner, for the month of August, in the yeare. 1600.

The Duke (by his Deuiner) wholy led,
Enquir'd the state of Fraunce, how all things sped,
And how he might maintaine his owne desire,
And wisely to his highest hopes aspire?

The Wizzard heereupon to him replyes,
Courage my Lord, you are both stoute and wise.
What faith hath promisde, that with time let slyde,
He must dissemble, will in rule abyde.
For things of maruaile by mine Arte I finde,
And great hopes by warres ruynes is assign'd.

And now's the time : For this sixe thousand yeare,
The month being August, as it doth appeare
Men shalbe mustred, seeking naught but warre,
Making the earth to tremble neere and farre,
And in a land, shall such disorder bring :
As even in Fraunce, that there shall be no King.
Be wise then my good Lord, for sure then shall
Some Kingdome at the least to you befall.

This fir'd the Duke, and thus he did reply,
What thou hast sayd, glads me exceedingly.
I must give scope to time, and with delay
Conceale my practises as best I may.
On subtill meanes shall be my dayly theame,
For tis best fishing in the troubled streme.
Faith shall not hinder resolute intent,
By law or not law is my purpose bent,

And

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And what I get I get, let that suffice,
Thus with vaine hope feeding his enterprise,
Beholde what hapned. So it came to passe,
The King(made priuy to his cloaked case)
Parted from Fraunce, and gaue out all to know,
What dutie towards him the Duke did owe,
But not perform'd: alcadg'd with all his right,
On which iust cause he enter Sauoy might.
Now is he not in Fraunce, for he was gone,
That time the Dukes Deuiner dream'd vpon.
And so indeed was Fraunce without a King,
Which to the Duke did little profit bring;
For where he hop't an others lands to gayne,
To keep his owne behoues him take good paine.
See what it is Magitians to beleue,
And measure strength by such meanes as they giue.

FfNIS.



